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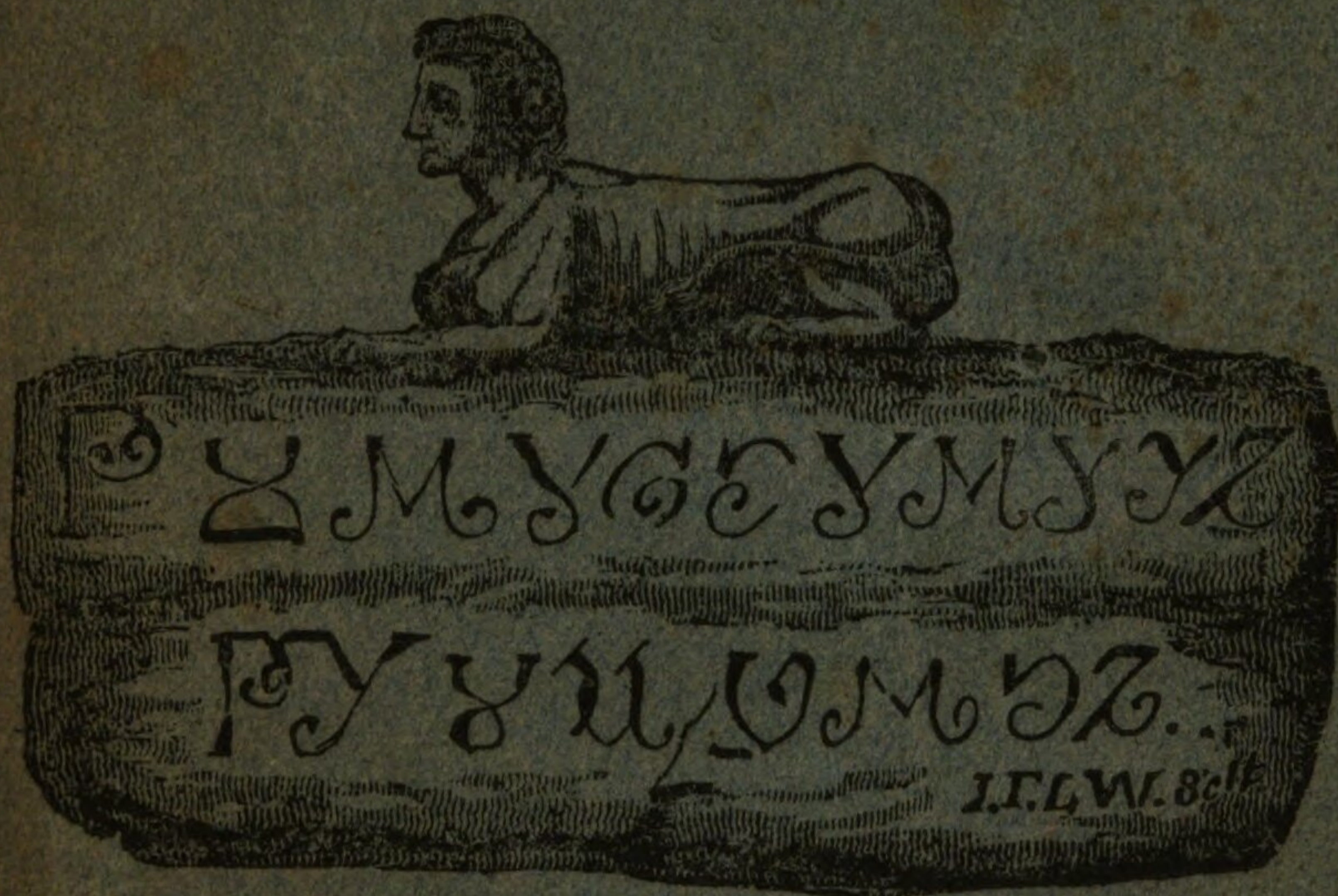
LETTER I.

OF A SERIES,

TO THE

ANTIQUARIAN SOCIETY,

ON A FRAGMENT OF THE



LONDON

PRINTED FOR THE AUTHOR, PUBLISHED BY E. WILSON, CORNHILL,
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1815.

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LETTER,

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Being a DISSERTATION on the Famous COLOSSIAL and HARMONIOUS Statue of AMNIPHOSIS, OSMANDIAS or MEMNON, at Heliopolis, in the Thebais, Upper-Ægypt; or, an ESSAY to account for the Pheonomena of its MUSIC, upon Philosophical principles.—With a copious VIEW of the RELIGION, CUSTOMS, ARTS, and some popular *Ceremonies* of the Ancient Inhabitants of the Ægyptian Empire.

*Being the Substance of a Letter or Memorial, most respectfully
 addressed to*

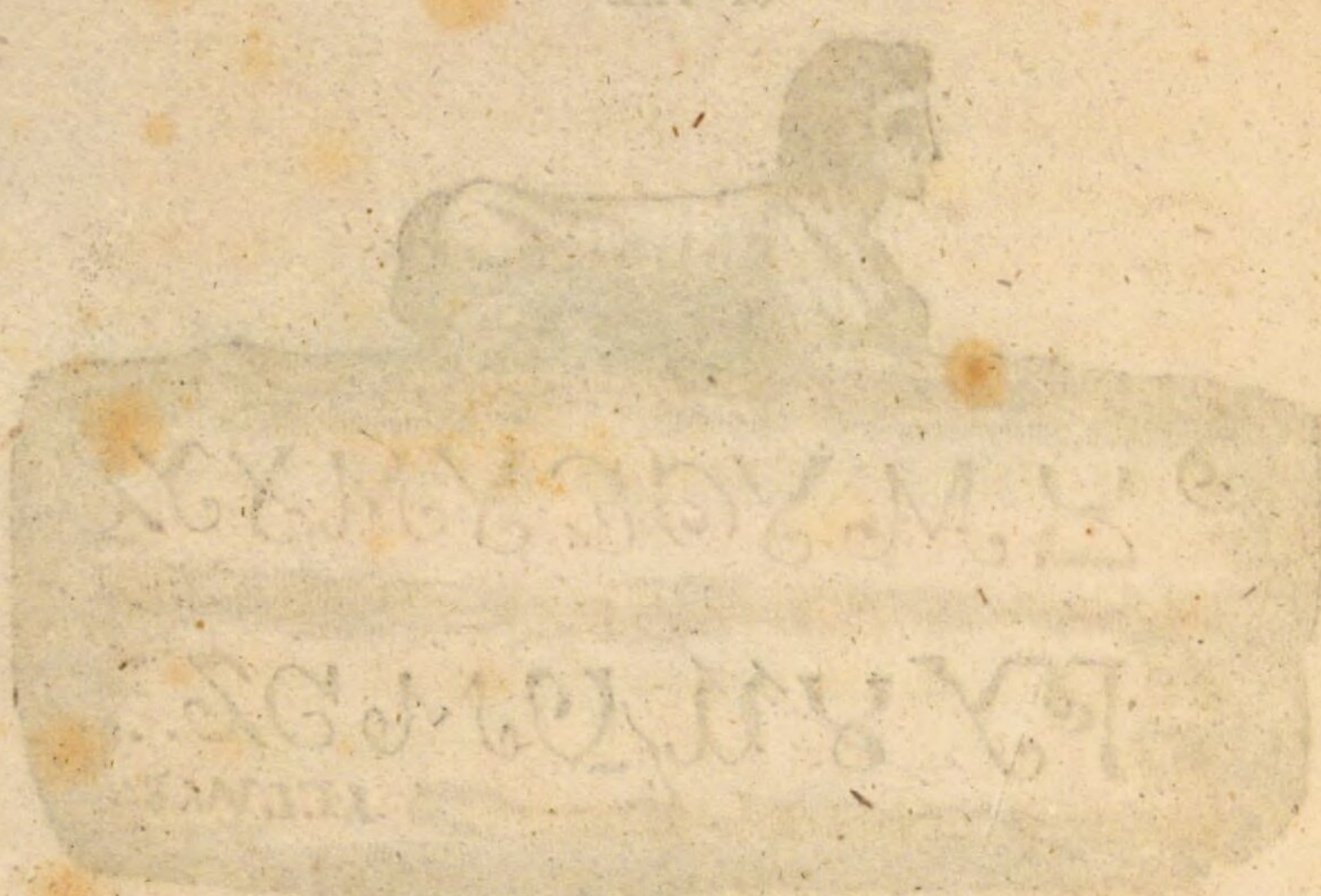
The ROYAL ANTIQUARIAN SOCIETY of LONDON.

BY J. F. LAKE WILLIAMS.

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THE HISTORY OF THE
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CASSINO, IN THE
KINGDOM OF NAPLES.
BY
JOHN HENRY
WATSON, ESQ.
OF THE
MIDDLE TEMPLE, ESQ.
IN THE
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A LETTER,

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MY LORDS AND GENTLEMEN,

PLACING a full confidence in the *importance* of the subject I propose to discuss in this paper, and never having either seen, or heard, a satisfactory illustration of it;—these considerations induced me to collect my own readings, and with them, to arrange my reflections;—these consolidated, constitute the essence and substance of this address;—in the hope that they may furnish the *world* with some information, and with a view to give it a respectable publicity, (provided it be found worthy of it) it is now submitted, with great deference, to one of the most learned societies in Europe: if these considerations should *not* present, what may be considered, an *adequate* apology, for this unpermitted intrusion, the author regrets that he has *no* other to offer.

The following considerations are submitted, not with a view *to inform your Lordships and the Gentlemen* who compose this *Right Honorable and Honorable Society*;—because, to suppose any one member ignorant of these facts, would be to assume the most palpable absurdity;—but they are given to inform such portion of society who may not be apprized of them;—further, they are given, because they will form one of the *axioms* upon which I *depend*, for the support of principles upon which my *hypothesis* is constructed; for this reason, alone, they may be found to *merit* attention.

There is no division of the globe, I should suppose, which has suffered more changes of masters, than *Ægypt* has experienced;—this, I should conceive, may be satisfactorily accounted for, from the subsequent observations:—*first*, because most surrounding nations are in the extreme arid, and unfruitful; and *secondly*, because *Ægypt*, on account of the uncommon fecundity of *her* soil possessed in a super-abundant degree *all* those articles of life, termed by philosophical and statistical writers, “*articles of the FIRST necessity*,” blessings which her neighbours but sparingly possessed, or, which they were partially deprived

of:—this *fertility* will be found to *arise* chiefly from the over-flux of the largest river in *Africa*, (*a*) which runs entirely through her whole Empire.

Ægypt, it may be observed, is somewhere about 550 British statute miles in length, from north to south; about 490, of the same measure of miles in breath; bounded on the *east* partly by *Arabia*, and the

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Bahr Kolzum, or *Red Sea*;—on the *west* by *Lybia* or *Æthiopia*, and in part, by the *Ottoman* Empire;—on the *north* by the *Mediterranean* Sea;—and on the *south*, by *Nubia*, or *Abyssinnia*, comprehending, I should suppose, upon a *rough* calculation, in land and water, an extent of territory, of about 71,500 superficial square miles.—These computations are hastily made from *Mons. d'Anville's* correct chart of this celebrated country. The *Nile*, as it is now called, known to ancient geographers by the name of *Ægyptus*, which riseth in *Nubia*, somewhere, a little to the north of the equator, after performing a course of some thousands of miles it enters *Ægypt*, then running entirely through the Empire, and forming, I should suppose, a course of better than

1500 miles, in this country, allowing for its numerous inflections, ultimately discharges itself into the Mediterranean Sea, by seven different channels.

Those circumstances, *universally known*, are mentioned, because to *me* they appear as *natural*, or as *rational causes*, whereby, as well, the solution of a difficulty, which appears to have been entertained by *some modern* authors of accrediting the ancient historians, (who, had we not been in possession of the benefit of their labours,) we certainly should have had no vestige of *Ægyptian* history remaining;—from the triumph of savages and ignorant barbarism, as well when the present possessors of that country overcame the enlightened inhabitants in the *sixth* century of our present æra: as in more *ancient* periods;—a chief injury of which being the destruction of the arts of *Peace*, as also, because *they* will presently be found to be serviceable in accounting as well for the great variety of *Egyptian* dynasties, and the different religious systems, which were established from time to time, and which even at the *same period* of time, prevailed in this country. The variety of her dynasties, which, alone, were the crimes wanting, which historical record and common observation teach

us to believe, induced these grand disturbers of the repose of a world, to seek for conquest wanting ;—were this *lust* of dominion absent ;—the riches of this country, and that rapacity which is incidental to man, in a state of nature, before he is taught the duties *he* owes to *his* fellow-man, and to all surrounding animation, by an intercourse with his species in a state of civilization.—Such rude savages, influenced by every rapacity which disgraces the human character, were the conquerors of *Ægypt*, and among those, rapacious monsters who have subdued her, appear a race of the most detestable, whose iniquities must stamp the philosophic mind with impressions of the utmost horror and depression, for being allied to men in our common nature, who could be guilty of every vicious, every barbarous *trait* of abominable depravity.

What can be more odious than power in the hands of ignorance ?—And particularly were these horrid vices most obvious in the conduct of SALATIS and his descendants, (known by the opprobrious epithet of *Shepherd Kings*.) We may form some opinion of the *feeling* of the *Ægyptians*, of the *Tannian None*, from the *Scriptures*, where the author of the *Mosaic* history, had resided,—when speaking of *husbandmen*, as being “An abomination to the *Ægyptians*.”

This being one of the cases in which we are left at liberty to *infer* an anterior cause, the *one assigned*, drawn from an *historical fact*,—I submit, is the *probable one*.

SALATIS, about A. M. 2346, at the head of an horde of Arabian robbers, amounting to 240,000 men, reduced all lower *Ægypt* to his sway; which continued to be governed by his descendants for 436 years;—there being seventeen sovereigns, or rather crowned monsters, of this line, it terminating with ZET, the last of this course, in A. M. 2784, when MISPHAG-NORTHOSIS, in *his* turn conquered the country; whose descendants, ultimately reigned over *all Ægypt*.

These circumstances are mentioned, because I shall presently shew the utility of their introduction, when I am considering the variety of religious institutions, with, or by which, the *Ægyptian* Empire has successively, and even, as I have before said, at the same period, been governed.

An *author* of eminence, but by no means entitled to the distinguished appellation of a *philosopher*, which he has assumed; because, alas! something more than *scepticism* is found

to constitute TRUE *philosophy*;—but his philosophy, consists of little beside fashionable doubt. Mons. de Paw, has said, “ The History of *Ægypt* resembles a great town in ruins, where nothing is connected ; and heaps of fragments tend only to encrease the confusion.” He adds, “ what little is handed down to us, has no other testimony than that of the *Greeks*, who, not having pre-concerted their falshoods, necessarily fall into *mutual* contradictions.” As an instance of *Grecian* contradiction, he cites a passage in *Herodotus*, who asserts that the *Ægyptians* confined themselves to *monogamy*, holding it unlawful to marry a second wife, the *first* being dead ;— whilst *Diodorus Sicalus*, assures us the *Ægyptians* were by their laws permitted *polygamy* :—that it was *general*, except among the sacerdotal class, who, (being constantly employed in the functions of their office) were permitted to have *one* wife only.

From hence it should appear, that *Herodotus* had been deceived, either from the example of the *priesthood*, or from that of the people, whose *very poverty alone* prevented what the *laws* did not prohibit.—Viewing the nature of the climate, and the universal customs of all eastern nations, where domestic slavery is, and has ever been, permitted ;—where human beings

of both sexes are indiscriminately a *species of property*, I confess, I see no reason why we should not come into the opinion of the excellently cultivated mind of the learned president *Montesquieu*, who considers the relation of *Herodotus*, as fictions imposed upon him by the crafty *Ægyptians*;—consequently, he believes *Diodorus* to be most worthy of credit.

But in order to preserve the *general veracity* of *Herodotus*, whose fame I am anxious to vindicate from the aspersion of unlimited credulity, who really appears to have been an author, who would not advance an untruth, knowing it to be so;—to be fully conscious of the *importance* and *dignity* of the avocation he has embraced; is marked by uncommon simplicity of manners, innocence, and extreme scrupulousness, appearing to possess an orthodox sense of the religion of *his* period and country; I must observe in order to vindicate him, and in fact, most ancient authors from the illiberality of modern scepticism, from the aspersions of unlimited credulity, thrown upon him, and upon all the ancients to whom we are under such immense obligations for their labours, by the scepticism so apparent in *Du Paw*;—a conduct so *scandalous* cannot be too much deprecated, so very unlike a sound philo-

sopher. Alas ! I well know that scepticism is much *too general* in those who pretend to philosophy's elevation. I would ask, how is it possible to acquire that knowledge which alone forms the character of the *pure philosopher*, should we reject every circumstance, but what comes immediately under our own observation ?—Without we give that credence which is due to the *unsophisticated* mind of an author, *all* historical information must be treated as mere fable !

Therefore, let it be observed, that in all histories of countries written by people, in the same relation which the *Greeks* stood with the *Ægyptians*, we should act with *becoming caution* ; neither being too credulous nor too sceptical. Where more than one of such authors *may* be consulted, we should maturely consider the statements of *both* :—if they differ, call in the aid of a third, where it is to be obtained, or, in default, our own *experience*, weigh the whole in the balance of *sober* judgment ;—whichever appears most worthy, upon comparison ; what experience confirms, and what the judicial faculty approves, will, of course, be embraced as most correct. It may be observed, *appropos*, that the *Ægyptians* always considered the *Greeks* as mere children ; (*b*) therefore it is

probable they sometimes imposed *fictions* upon people, whom they viewed as much beneath them in point of mental information, where they met with an inexperienced or credulous mind, for absolute facts.—It may not be easy at this period to ascertain, or perhaps it is not *necessary*, to enquire whence this partiality to *self*, where this contempt of others, originated?—but such is the truth. I shall presently have occasion to view the opinion of another *Grecian* author, universally understood to be *uncommonly accurate*, whose *profound penetration* stands as remarkable; and as *his* relations have immediate reference to the fact I am about to establish, I regard the testimony of PAUSAUNIUS, the *Lacedomonian*, as most essential to my purpose, because it tends to its immediate development; therefore, it is viewed as conclusive.

But if such difficulty appeared to the well informed mind of *du Paw* to ascertain with accuracy the *civil* history of *Ægypt*, and that he was in the *dark*, in this respect, is obvious enough, when he does not believe the country was so extensive as to be susceptible of several kings at the same time : (*c*) here he did not give himself the trouble to make even the rough calculation which I have previously given, taken from *D'Anville*, and, in the first place,

from the very chart furnished by *du Paw* in his *philosophical* dissertations. Had he consulted ancient history with attention,—with that patience and impartiality which should distinguish a *philosophic mind*, and divested *his* own of that prejudice which appears *inherent* in it; I say, if such difficulty appeared to his, in *other* respects, well informed mind, to ascertain with accuracy the civil history of this country, what might he have said with respect to its religious institutions?—Let us see;—in v. 2, p. 88, he says, as if in positive despair,—“The religion of *Ægypt* is a *real abyss*, where many writers have been *swallowed up*, in attempting to sound its depth!—Such numerous, such different superstitions, which sometimes are *altogether inexplicable*, CAN NEVER admit of being reduced to any particular system.”

This assertion, the mere produce of an *inherent desire* in the mind for *inactivity* ought never to have deterred a mind bent upon the developement of facts: a mind determined to fathom the deep well of truth, should never have deserted its *philosophic* fortitude, its rational enquiry, or I may venture to pronounce, that it is *not philosophic*.

As I am accustomed to view things, their number is very *small indeed*, which human in-

dustry and perseverance are not able to accomplish the attainment of. A resolute determination not to *suffer* difficulties to impede; a fund of *patience*; diligence, and perseverance, are capable, with even moderate abilities, to obtain an immense field of grand objects;—the access to which, has been hitherto viewed as insurmountable.—But when good sense gives in to the blandishments of ignorance held up by idleness;—when it conforms to an opinion, without examination, because it is *generally* adopted;—I cannot help thinking, that it pays too great a compliment to Idiotism:—she renders to Ignorance that honour which is not her due. I admit the history of Ægypt, civil and religious, is involved in much obscurity, as must the histories of all countries be, of which we have so few authentic and *intelligible* materials: the history of this country is rendered peculiarly so, from their facts and transactions being recorded in a language which is *not* understood.—I cannot but think, the sacred, or symbolical language of that country, *may* be susceptible of pretty accurate interpretation;—because, with me it is a *principle*, that *whatever* has been *produced* by *human* means, is *AGAIN* *reducible to human comprehension*, with the aid of a mind of the temperament, and disposed as I have previously described mine to be. With the blessing and protection of heaven, I do

conceive, and humbly hope to escape the destructive waters of the *Charibdis*, as well as to steer my humble skiff free of the fatal *Scylla*, with all the host of “Goblins, witches, and chimeras dire,” which terrified even the gigantic pride of the French philosopher. I cannot but think it is a great pity that men, when they ostentaciously assume the divine appellation of *philosophy*, do not shew themselves to be *worthy* the exalted appellation.

As it is probable I may at some future period have occasion to embrace a more general circle of *Ægyptian* antiquarian discussion, I shall for the present content myself, by barely observing, that I shall now essay to endeavour to separate the *chaos* which has been viewed by others as an *herculean* labour, and to reduce to a systematic shape the religious institutions of this country. In this arrangement, I am conscious I shall have frequent occasion to revert to nature and to reason ; because I prefer their guidance to the mysterious perplexities of learning ; as their language is *simple*, therefore most likely to be *generally* understood ; accordingly, to their *dictates* I shall refer, whenever an obstacle occurs ;—this latitude will be surely allowed me. I also premise that I shall not attempt to give a reason, accounting for every appearance which may intervene, as that con-

duct would swell this communication to such an enormous length, that would not be consistent or proper. I humbly conceive I shall have effected some thing *instructive*, if I merely arrange the *mythology* of this country into a *systematic* form : my *future* labours may unfold those secret springs of *Ægyptian* action.

In my reference to nature and rationality, as the *surest* guide, I am supported by the opinion of a most profound thinker, a *truly* philosophic mind, whose *abilities* I profoundly venerate, it is the opinion of Mr. BURDON, which, I adopt a general *axiom*, incapable of subversion—that “ The laws of nature and of reason are now, and have been, in every period, *the same* ; and that is only in proportion as external circumstances it have been varied, that they have suffered a different modification.”—Now, if we revert to such actual historical facts, which have never admitted of controversion; but which appear to have obtained the *universal* assent of man in all ages; if we review the conduct of our species under similar circumstances :—having so done, and connected and compared both, as far as connection and comparison are admissible ; we shall not find so much difficulty in arranging *Ægyptian* religion, and reducing the apparent confusion into the shape of tangibility.

Of the various Religions of the Ægyptians.

Accordingly, I find the religion of *Ægypt* is reducible into three grand *epochas*; the *first* of which is incapable of subdivision;—the *second* may be *polytheistically* distinguished;—and the *third* admits of *three* principal divisions, whilst the last of which distinctions also admits of separation into *two subordinate* classes.

OF THE FIRST EPOCH. It comprehends the very earliest period of *Ægyptian* society, when the *primæval* worship of the inhabitants was pure: consisting of *the worship of the true God*.—Here that Almighty Essence, was then believed to be, what He virtually and actually is, as the universal Spirit, pervading all space, time, and eternity!

The *Ægyptians* being, in common with all other nations, but then recently become inhabitants of the soil, had brought with them, from their aboriginal residence in *Asia*;—as they, with all human beings, merged from thence into *Æthiopia*, *Lybia*, *Phrygia*, *Ægypt*, and other countries in *Asia* and *Africa*, as society increased, and as a distribution of the spe-

cies became necessary : they brought with them the knowledge of the pure and true God ;—accordingly, we find the early *Ægyptians* had a favorite apothegem among the sacerdotal class ; although but ill-understood by the generality of the people. It is to be noticed that the inhabitants had two separate languages ;—one, symbolical, or hieroglyphic, which was used by the clergy ; therefore termed the *sacred language* : and the other by the people ; this they termed the *Ægyptian*. The apothegem adverted to, was—**THAT GOD IS ALL !** Consistent with this sublime truth, we perceive the chief, eternal, immutable, primary, and inexpressible cause, was worshiped by them under the denomination of *PHTHA* ; who was their living God ; is ours ; and the founder of the universe.

Of the Second Epocha.

Notwithstanding the *inate* principles of rectitude, which are found to endow the human heart, error appears, (perhaps) from inexplicable necessity, to have so interwoven itself with his very virtues, as to have become inseparable from his nature and his being ; from false impressions ; or, perhaps, from the very construction of *his* being ; else from some other

cause, (perhaps) not exactly defineable ;—it appears to have been his fate! and to have accompanied him from his creation to the present period.

After the *Ægyptian* had, as we have seen, once obtained a clear and proper conception of his great Original, we perceive him, in conformity to the manners of most Eastern nations, in a subsequent period, (polytheistically distinguishing the several attributes of the Deity ;) we accordingly find prototypes of many of the gods of *Greece, Rome, Persia, &c.* preceded in by this people ; for in *this* period we find the *wisdom* of the Deity worshipped under the denomination of *NEITH*, the *Minerva* of *Ægypt* ; symbolically represented by the body of a woman issuing out of that of a lion ; or, *beauty out of power* : hence the origin of the SPHINX, is obviously apparent. It is not necessary to remark, the very close analogy between this idea, and that employed by the *Grecian* mythologists, in the production of their MINERVA ; and the poetical idea, also adopted in conformity to these facts, by our own immortal *Milton*, in the produce of the person of SIN.—It answers my purpose, if we find we are under the direction of historical truth. This discovery of the origin of the Sphinx, explains its

importance, at the same time, it develops the reason of its so frequent appearance in the public monuments of this illustrious people.

Plutarch supposes the *incomprehensibility of God*, may have been symbolically represented by the emblem of the *shrew-mouse*, or *mole*, on account of the difficulty to discover the eyes of these small animals, which are *said* to have been *worshipped* by the *Ægyptians* under the denomination of *ATHOR*. But there is, I conceive, a more plausible reason than this, which will shew that they were *not worshipped*, but only *venerated* for their *utility*, on account of their destruction to the common mice, who committed great havoc among their graneries and stores, with which kind of animals, the shrew-mice were at continual war.

The *weasel* was also held sacred by *Ægypt*; it was said that it was an animal dedicated to the *Ægyptian Hercules*; if it was so, it might then be considered as sacred to the *Omnipotence* of the Deity.

The *Greeks*, also, these children of genius, here servilely copied (in the affair of this mouse) *Ægyptian* customs; for, because having *no shrew-mice*, they introduced a *weasel*, and called it a *weasel-mouse*.

The *CNEPH*, or divine goodness, was personified by the *Ægyptians* under the symbol of an innocent *adder* ; as it produces terror, without injury : whilst strength and power were represented by the *viper*. It should be recollected that the *serpent* has been ever considered by *all* nations as a *superior kind* of animal, and in some sort, (at least, upon one occasion,) it was so distinguished by the Deity himself : the incident alluded to,—refers to the *brazen one* erected in the wilderness, which imparted a healing power to the afflicted *Israelites*. The priests as well of *Ægypt* as of *Æthiopia*, wore the figure of a *viper*, coiled up ; which was symbolical of spiritual power ;—there is reason to believe that it ornamented the diadem of the Pharaohs, as typical of their temporal authority. And why might not the serpent be regarded as sacred by the *Ægyptians*, on account of a principle entirely peculiar to that animal ? as it is generally believed to be the *only* animal who possesses the power of re-production of its species, without the aid of its opposite sex :—in this point of view it might, I submit, with propriety be considered as a type of the *fecundity* of the Godhead.

*In the Second Epoch*a some objects were worshipped, and others venerated.

Its first division.—We now come to the consideration of the *second epocha*, in which we perceive the idolatries of *Ægypt* increase in a terrible proportion ;—among the causes to be assigned for this *defection*, the preceeding one suggested, and the following appear, as principal ones :—The first it is found originates in human mental blindness ; because this, like numerous errors in our own more *enlightened* times, (*d*) arose from *superstition*, a *feeling* peculiarly *inherent* in the mind of man !—and, it is said of *his* species in the *east* in particular, where the *purity* of the *climate* is taxed with producing this failing in an *extra-degree* :—a *secondary* cause of *Ægyptian* defection, appears to take its origin from a chief or cardinal virtue—their *gratitude* ;—and a *third* may be assigned to the *weakness* and *ambition* of its *conquerors*. Now, if such men ever had virtue, they were very negligent of it, as they appear not to have taken the trouble of promulgating it among those who were so unfortunate to be their vassals, or in them, (the conquerors,) it might be politic to keep their virtues in the back ground ; because they knew that their exercise would not only operate against their present proceedings, but as they tend to prove the fact, that *virtue* brought *knowledge* in its train, and **INTELLIGENCE** would remove the veil from the eyes

of their subjects; true, to this principle, tyrants ever regard knowledge as their chief foe;—as they know its exercise, gives conscious boldness to the patriot's heart, strengthens the nerves of indifference, and confirms the manly virtues, by teaching the *just* rules of equality in man, in the abstract; whilst the vices, the superstitions, the follies, and the weakness of the victors, are sedulously cultivated, because they tend to produce the contrary effects.

I have a word or two to say upon *superstition*. There is, as before suggested, a *principle* in human nature, *cæval* with its very origin; constant as its feelings, and often co-equal, sometimes, generally, superior to the faculty of reason in the mind of man:—and which too frequently obtains a tyrannical prerogative over his actions, influencing his whole moral conduct, it also deranges his entire mental system. There are only one description of persons who can be said to be exempt from its *baneful* influence; and those are not the *learned*, in the common, but *erroneous* acceptation of that term, or surely the intelligent, and well informed mind of Dr. JOHNSON, might have escaped its tyranny;—he, alas! was its victim to the greatest possible extent. Or, are they the merely *religious*, for their weakness gives it mental life.

There are, as I have said, *one*, and only one description of persons, who are exempt from its influence ; therefore, it would be an endless task to enumerate what description of persons pay it implicit obedience ;—and *that* description of people who do *not*—are those who possess profound intelligence ; in *every* variety, of *all* the operations of nature, who are thoroughly acquainted with the various modifications of the mind of men, profoundly conversant with science and arts in every degree of modification and ramification, equally well acquainted with the virtues and the vices of their species ; they must be capable of assigning proper causes to all effects, they observe, at least, as far as such can be traced, and to complete the character of the rare description of persons I contemplate, they must crown their exquisite intelligence, with a proper sense of the *relative* situation they occupy in the great scale of nature, as well towards God, as toward their fellow-creatures, monuments of his power !—This character, and this *alone*, in my conception, completely forms the *man of TRUE LEARNING and the PROFOUND PHILOSOPHER*.—Now, they are only the *truly learned*, and the *profoundly wise*, who are superior to the controul of that foe of reason, and true religion, *Superstition*.

From the very great variety of acquisitions requisite, the peculiar patience, and the rare disposition of mind necessary to form such a character, we may naturally conclude, what is the fact, that there are but *very few indeed*, who are worthy of the dignified title; consequently, the greater must be the number, in the aggregate of humanity, who compose the contrary description of beings. It is true they are infinitely more numerous who form this contrary class; many of whom, nevertheless, claim our admiration from their *intelligence*, and other numerous *virtues*.

I have now shewn that superstition is a weakness, which but few can hope to escape, even in the present improved state of society. Then surely *charity* will come down to our aid, when we find it so difficult in our own days, to procure genuine wisdom;—having, not only the benefit of the *KTHMA EIS AEI*, of the ancients, with our own improvements in wisdom, derived from *thence*, and every other source:—but what is superior to these, when we consider that we have the benefit of the explicit will of the Deity *specifically* announced to us, for our general and individual regulation.—We may, therefore, without any *extra-exertion* of the god-like virtue of charity, conclude,

that if the inhabitants of this our country, are now, notwithstanding all the advantages we are in the possession of, before enumerated; I say, if we are so exposed to weaknesses almost beyond human power to controul? the poor *Ægyptian*, near four thousand years behind us must have found it *still more difficult*.

It has been a constant observation, made by well informed men, that there is a something so peculiar to the ardent climates of the east, which communicates to the character of the inhabitants, a peculiar degree of *versatility*, which prevents the mind embracing the purely *mental idea* of omnipotence; and they alledge that it becomes essentially necessary to have some *visual object of SENSE to rivet the attention*.

I am not prepared to controvert the assertion, or to oppose it, by contrary facts;—from its prevailing *uniformity*, I must conclude it to be a truth. But *I* can only view it, in the light of a charitable desire to cover their defection by some veil of nature. However, be this as it will, in our climate the case is very different.

I should be inclined the more readily to concede to this opinion, as with its assistance, I

may be enabled to account for some *iraits* which I shall presently observe in the history of the Jews.

With the exception of this instance in the Jewish history, among every description of human depravity, and the *natural* defection of man, this failing was surely never carried to a greater extent, from what appears to constitute the worship due to his creator, and beneficial preserver, than was this weakness apparent in the case of *Ægypt*.

But surely the moderns can never be so senseless to imagine *this* people,—a people so remarkable for **SUPERIOR** *wisdom*, and other ancient nations *almost equally* renowned :—contending that the wisdom of every people is apparent in the monuments of art left behind them ; from hence we may infer the superior wisdom of *Ægypt*, ancient *Persia*, *Chaldea*, *Sydonia*, *Greece*, and *Rome* ; *thus* might their wisdom, from the mental history of these several people be appreciated, had we no other vestige of their history remaining, than what appears in the magnificent ruins of the chief cities of their respective empires : the stupendous *pyramids* and palaces of *Ægypt*, however, surpass almost human conception, the *Laby-*

rinth, and the *Lake of Mæotes*, 600 miles in circumference, alledged to have been completed in one king's reign, by human means ; the greatness of *all these* works will evince the most uncommon powers of the human mind, and surpass almost every other exertion of the agent, as well with respect to grandeur of design, as to the difficulty which he must experience, in the execution.—Now to suppose such great designs *could* be effected by *simpletons*, would be the extreme of folly ; for it would be to ascribe an effect, without an *adequate* cause.

Therefore, although the greatness of the people in these nations must be sufficiently apparent from the mighty ruins of *Babylon*, *Balbec*, *Persepölis*, *Carthage*, *Athens*, and *Rome* ; yet in none of these vast ruins ; those elegant depositories of art ; in grandeur of design, and the perfection of execution, was the *Ægyptian* subordinate. But when we consider that a chief merit in all works of art and genius, consists in the capaciousness and boldness of design, and the originality of the thought ; I humbly conceive, taking all these circumstances into consideration, that the mental faculties of the *Ægyptian* people, will appear *superior*, and will remain unrivalled, in comparison with others of an equally ancient date.

Now, having premised this,—we surely cannot believe that *Ægypt* worshipped all the trumpery of her pantheon, without their being *imagined* to have *reference* to some superior cause ; exactly the same argument is to be adduced here, which the Catholic, of the Roman persuasion, advances, in respect to his having a *crucifix* before him, whilst he is at devotion :—namely, that it is *not* the *materials* he adores, but the Being it is supposed to represent :—this *sanctifies* the very MATTER presented.

The *Ægyptian* must, therefore, be supposed to have some efficient cause for his *polytheism*. When I say he did not pay an implicit obedience to the senseless images of his numerous divinities ; when I say that he did not even worship *these* divinities *in essence*, and imagine them, at the same time, to have no *union of operation*, I am sure I do not advance too much. No, for where he could trace the wisdom, power, and beneficence of the Supreme, he found various devices to represent to his imagination, in the most lively colours, the ideas he had conceived ; *these* he had constantly in his temples, or in his house ; he by this means, it is true, divided in his worship the *unity* of the Deity ; but other nations have done much worse : this, however, may be no excuse for him ; we should

remember, however, *he* had not the benefits *we* possess. His gratitude, however, is obviously apparent, for where we perceive him paying adoration to the creature, in the room of the Creator, it was, as I have said, where he had discovered some quality analagous to an attribute in the Deity. So was the *Sphinx* worshipped.

The *crocodile* was *venerated* on account of a sympathy which was supposed to exist between that amphibious animal, and the river, its native element: we may readily appreciate the value which *Ægypt* set upon their river, because it was as important to the inhabitants, as the vital air they breathed:—from the observations of travellers, historians, &c. on the climate, present existing customs, &c. this *must* be apparent, Other objects were only **VENERATED** from some qualities of *utility*; they were *not* **WORSHIPPED**, and these we shall presently consider.

However perverted *Ægyptian* religion might have been in process of time, become, we may rest assured that it was not *always* so; in addition to what has been said upon this head, we may observe, that in support of this idea, the building of these immense monuments, the

pyramids, which were erected to the honour of the universal God, the immutable Spirit who pervades all immensity, all nature, all time, and all eternity! who directs at will the economy of his creation, in whose hands are life and death! I am conscious this opinion is adverse to the one held by Mr. Rollin, and that of some other historians, who alledge, perhaps, without so good grounds, that the pyramids were erected as *maseoleums* for the monarchs, but this is but barely an opinion, unsupported by facts; whereas proof may be adduced in support of my opinion. In support of *Ægyptian* original purity, I may observe, that she was originally very averse to the *deification of mortals*: and that when they got into her pantheon, it was from the *gratitude* of the people, for favours received during life; or it was owing to the *cunning and superior address* of her priests:—there was a time when a *Greek* accused an *Ægyptian* of this folly, and he replied, “We never did use to admit such *blasphemous presumption*.”

Should a further proof be still wanting, that of reference to scriptural authority, may be aptly here introduced;—in the *Mosaic* history;—for in the 18th and 19th verses of the 12th

chap. of *Genesis*, it appears, that an Ægyptian Prince (AMESEIUS) king of the *Heliopolitan* *None*, so far respected the laws of hospitality and sound morality,—the *just produce of correct thought*, as to reprove even the father of the faithful *himself*. For his duplicity,—the crime of Jews.

The Patriarch, ABRAHAM, who certainly had acted much unlike an honest man, in A.M. 2038, lived in this country ; and had attempted to impose, at least *a species of untruth*, upon the mind of the king ; for this prince, who had so nobly entertained him, when the drouth of his own country, had compelled himself and his household to seek for life and protection in the fertility of Ægypt. The king reproved the man for his infamous conduct in these memorable words ; “ What is this that thou hast
 “ done unto me ? Why didst thou not tell me
 “ that *she was thy wife* ? — Why said’st thou
 “ *she is my sister* ? — So I might have taken her
 “ to me to wife.—Now, therefore, *behold thy*
 “ *wife*, take her,—and go thy way.”

I submit this is the strongest confirmation of the opinion *I* have before ventured to hazard, on the just sense of the social and moral duties which *a correct idea* of religion *never fails to*

inspire,—to impress upon the minds of its votaries. Such we may perceive was the *state of this prince's mind*,—and I submit the inference is *fair*, if we conclude, that *such* were the *prevailing sentiments of his people*. We perceive it happened in an early age of the world; in the patriarchal ages of the scripture, and *probability* favours the idea, that it occurred anterior to the period I consider, as my second *epocha*.

In this, the subsequent period, the *second EPOCH*A, now under consideration, we perceive the *Ægyptian* had but a confused idea of religion,—in common with his neighbours,—the inhabitants of *Ægypt* were immured in the most gross *Polytheism*; and various idolatries. They certainly appear during this period to have entertained no *just* idea of the Deity. Some great revolution for inscrutable purposes, doubtless had occurred to produce in man so great a change. The operations of external causes, I should conceive, could not have produced it. I should again call to mind what has been before mentioned of the necessity of some *visual* object to counteract the extreme *versatility* of the mind. And since I cannot question *this*, I must, as I have said, admit it; leaving to abler causuists than myself, to *determine*.

However, the fact is, that idolatry was so prevalent in the east, that even among the very Jews, after they had for a long time it is true, been the inmates of the *Ægyptians*, and, I should suppose, had become wedded, as it were, to their manners, customs, &c. Nevertheless, at a time when they had so recently experienced the providential interposition of heaven in their favour, so miraculously exerted by repeated and awful manifestations; and, lastly having *all of them* witnessed the dreadful power of their Friend and their God, by the total destruction of their enemies in the Red Sea.* *At the very instant these MISCREANTS had quitted its banks,—at the identical period when they had the sublimity of his glory displayed upon the mount,—in that very instant, that awful, that tremendous hour,—did they in exact conformity with the customs of idolatrous and vanquished Ægypt, set upon a golden calf, in exact similitude of the bull,—Apis, of the Ægyptians.*

That those vile ingrates should have so acted, I humbly conceive can be only one way accounted for, with tolerable plausibility; namely,

* This happened in A. M. 2513, in the reign of *Ampophis*, who perished in the pursuit of Israel, in the Red Sea.—*Laveisne's Chron.* vide article *Ægypt*.

in that mode which appeared the *only* reconcileable one, to the mind of *Dyonysis Areopagata*; — who being in *Ægypt* at the time of our Saviour's passion, and seeing an eclipse of the Sun, contrary to nature, he exclaimed, “ *Aut deus natura paritur, — aut mundi machina dissolve-
tur!* ”

If the idolatries of “ *alienated Judea*,” according to *ISAIAH*, are not to be in this, or in some similar manner, accounted for, I confess myself at an utter loss, how, or in which way to render them, at all consonant to any idea or impression of nature or reason, which I have ever experienced.—Or, although it may be, and is admitted, that the conduct of the ingrate—*Israelish* nation does not come within the verbal and literal meaning of the expression of *Dyonysis*, above quoted;—yet I submit it is of the same class of incidents as the one which obtained his attention, and drew forth the expression before given; it comes exactly within the *periphery* of the same circle. It is evidently *supra natura*,—or at least so it appears, to my humble judgment; and being so,—I cannot illustrate it.

The GRATITUDE of the inhabitants of Ægypt,
which was proverbially great, — how much

soever we find a deficiency in *our* days, of this *essential basis* to many other virtues; the *Ægyptian* could never be accused of a direktion from the great virtue, which *every one* is *ashamed* to own his deficiency of;—upon every occasion, this was shewn, during the life of the party who obliged; and after his or her death, this veneration encreased to *deification*; this will be found to be *one* of the *causes* of this people worshiping *deified mortals*: as one which multiplied the number of his gods, he is accused of impiety in consequence;—but surely of all vices, these are entitled to the less reprehension, which have their great original from the *excess of virtue*.—Of this there will be more said in its proper place.

The weakness and ambition of their princes, I have assigned as another cause of the *multitude* of their idols; but this is so closely connected with the gratitude of the people, that it may be said to form a joint consideration with the last article;—as more of this will be also said, in another place, this *notice*, may *here* suffice. Not to digress farther,—I now come to consider the various objects of *Ægyptian* worship, which forms my last *epocha*.

The *Kalif*, HAKIM,—the third of the *Fatimite*

dynasty, introduced a *new religion* into *Ægypt* called the religion of the **DRUSES**; the laws of which are comprized in a book peculiarly venerated in this country, entitled

كتاب مكيدي

i. e. Kitab-ab Machid.

Of such objects of *ÆGYPTIAN* veneration as come under the **THIRD EPOCH**.

*First of their deities, considered as such:—*We observe the *Ægyptian* mythology consisted of *foreign and indigenous* divinities and deified mortals;—she claimed many of these from *Æthiopia*; for the rude inhabitants of *this* society, in conformity with the practices of most nations in the east, particularly of this period, adored *secondary or preceptible causes*, in the room of the primary Principle, the great and immutable Cause of all things. The *Æthiopian* mythology consisted of an homogenous mixture of objects held sacred.

The fact is established in general tradition and poetical report, that the *Ægyptians* first had their **JUPITER** from *Æthiopia*;—after them the *Greeks*, in their turn, borrowed this divinity, next the *Romans* took their's from *Greece*;—

with all *their* gods of the *Satunian* family, as generally denominated,—all came originally from prolific *Æthiopia* and *Ægypt*. Their *Jupiter Ammon*, chief of gods and men; who is by some supposed to be *Ham*, the son of *Noah*, the founder of the *Ægyptian* empire; he is said to have been born in *Lybia*, a part of *Æthiopia*;—he had given him an original temple at the place of his birth,—*i. e.* **HELIOTRAPOSE**, or the **TABLE OF THE SUN**,—here his shrine was carried once a year, from *Thebes* the capital of *Thebais*,—one division of the *Ægyptian* empire; by the *Thebæ* assisted by the *Æthiopians*, as we learn from this passage in the *Mænian* bard, collected from a speech of *Thetis*, who, endeavouring to appease her angry son *Achillies*, thus expressed herself:

The sire of gods, and all the etherial train,
On the warm limits of the farthest main,
Now mix with mortals; and do deign to grace,
The feasts of *Æthiopia's* blameless race.

Twelve days the powers indulge the genial rite,
Returning with the twelfth revolving light;—
Then will I mount the brazen dome, and move
The high tribunal of immortal Jove.

551 l. 1st. book of the *Iliad*.

I have said, and it is known, that many of the gods of *Greece* came originally from *Ægypt*, so *Ægypt* in her turn, had borrowed many from *Æthiopia*;—I find the following among others

enumerated in *Herodotus*, originally worshipped in *Ægypt*, previous to their introduction generally into Greece.

The *Jupiter*, before mentioned, for the *Greeks* had two of that name, *Jupiter Ammon*; and their *Jupiter* or *Joves*, distinguished from the former by the appellations *Optimus*, for his benefits; and *Maximus*, for his power. This last was the son of *Saturn* and *Ops*, feigned to be born in the island of *Crete*, at the same birth with *Juno*, whom, when of age, he took to wife. With the said *Juno*, *Diana*, *Latona*, *Bacchus*, *Apollo*, and *Mercury*.

Herodotus, also says, — “The *Ægyptians* were the first inventors of the feasts, ceremonies, and transactions with the gods, by the meditation of others,” — and adds, — “all which I persuade myself, the *Grecians* received from this people, because they plainly appear to me to be ancient among the *Ægyptians*, and but lately received into Greece.”

Now such invention or introduction of religious ceremonies, feasts, &c. in *Ægypt*, independent of its being peculiarly honorable to their deities, will also be found to answer a great political and physical end; and one wherein the general happiness of the people was deeply invol-

ved, when it is *known*, that the national character of the *Ægyptian* was highly coloured by a melancholy incidental to his *constitution*. Frequent recourse therefore to festivals, or *religious intoxication*, (being permitted the expression,) was necessary to divert and soothe this habitual and *physical* defection,

The second division of this epocha, is began by observing, that we now come to the *Indigenous* divinities of this country, which consist of her *Patriots, Heroes, Philosophers, Statesmen, Kings, and Queens*, of the land; men and women who had materially benefited their country during life; for, notwithstanding what *some authors* may have said to the contrary, it is a fact of common notoriety, that *Ægypt* had her *Queens* ;*—and among her princesses, will be found numerous names, the greatest ornaments of ancient society, for the exercise of almost every virtue, allowing for the difference of the customs of the period.

Among the foremost in point of eminence is

* *Nitocris*, A. M. 2332, Queen of Thebais, the most famous woman of her time. She reigned first at Memphis; in her reign she united *Thebes* and *This* to her dominions, and built two of the Pyramids. *Cleopatra*, mother of *Ptolemy Philomater*, who reigned, it is true, for her son; but she was an excellent princess. *Berenece Cleopatra*, in 3932, with others.

OSARIS, one of *Niobes* offspring, who claims the first *ninche*; an *Ægyptian* prince, famous for his skill in husbandry, and other arts, of the third period of *primæval* society;—the first of all societies consisting of hunting, and the second of pasturage. The *Ægyptian* also considered this deified mortal as analogous to the *Sun*; whilst he thought his wife, *ISIS*, bore a similitude to the *Moon*.

Numerous indeed were their divinities of this class, consisting of mortals; notwithstanding whatever may have been said by some concerning the *Ægyptian Salique* law, the fact is evident, that at least in the kingdom of *THIS*, and in the *THEBIAN None*, they had abundance of *Queens*; as in the former it was established, in the year of the world, 2002, by *BITHMORSIS*, and in the other, according to the *Macedonian Code*, princesses reigned; and even intermarried with their *brothers*.

This division of the country, on the death of *Alexander the Great*, came to *PTOLEMY LAGUS*, also called *Sotor*, or *Saviour*, he was the son of *Phillip* also, by a mistress of that monarch's, and had been Governor of *Ægypt* during *Alexander's* life, on whose death, he commenced a new dynasty, called by name, the *Lagydean*.

With respect to the artifice employed by ancient princes to obtain an apotheosis after death, the example of *Alexander* himself, may be adduced ; as historical record informs us that a favoured captain of the emperor's (CLYSTUS) came by his death, because he had chosen not to countenance that prince's ambitious desire of being thought the son of *Jupiter Ammon*.

The delicate finesse employed by that prince's successors to second his views, will be apparent on inspecting the *Seracophagi*, said to have contained his mortal remains, in room 9, No. 2, of the *Townleian* Gallery of Marbles, in the *British* Museum, where not a single *Grecian* character is used.

At the time of this deification of their benefactors, by the *Ægyptians*, it was honorable to their feelings as *men*, and being expressive of *national* gratitude, it elevated them as a *people*. It has been seen already that they were *proud* of this *virtue*, and they were known to boast, that THEY WERE THE MOST GRATEFUL OF MEN!—I say, besides the prepossession in favour of this virtue, forming a part of the national *Ægyptian* character, stimulating to the exercise of other virtues, in the people, it served the *vanity* of their *princes*, and to bring those virtues

of their's into light, which might never probably have had being : making them cautious in pursuit of measures which would be most conducive to public and general good during life, to deserve an *apotheosis* after death. And a chief maxim of wise legislators, is to cause such a religion to prevail, as is found most conducive to human happiness.

Ægyptian history informs us, that such a beneficent Prince to society, was AMNEOPHOSIS, OSMANDIAS, or MEMNON considered, and he, likewise, wishing his real original to remain unknown, in conformity to the vanity of numerous heroes of antiquity, inculcated the belief during life, that his origin was more than mortal :—a stratagem successfully employed by numerous others, to instance only, *Achillies*, *Hercules*, and *Romus*. Now, *Memnon*, in conformity with this custom, caused it to be believed that he was the son of TITHONUS and AURORA, (perhaps this name might have been given to his mother, in compliment to her beauty :) but such was the fact. Being thus regarded more than half divine during life, it is easy to suppose that he believed this, with the good actions of his life, would procure him a ready *apotheosis* after death. This his survivors succeeded in, admirably, and to their own *ingenuity* it was in

a *material degree* to be ascribed. His statue was colossal, between seventy and eighty feet high;—and so constructed, that at, or immediately before *sun rise*, at the time his supposed mother passed over the earth, the most ravishing and sublime sounds seemed to be produced by it, as if apparently to welcome the presence of his *maternal parent*, and **ITSELF** to rejoice.

This served to confirm vulgar opinion, in the belief, that he had actually acquired immortality.

We find that **MEMNON** flourished previous to, and subsequent to A. M. 3157, according to *Lavoisne's* chronology, this being the *date* of his accession to the sceptre of *Thabais*;—one of the seven kingdoms of *Ægypt*, which consisted of *Thebes, This, Tanis, Tyre, or Phænica, Memphis, Heliopolis*, and in *Lower Ægypt, or the Lagydæn none*. **MEMNON** was distinguished as a prince of uncommon personal courage, extensive ability, consummate wisdom, and rare moral virtue;—but withall possessed those failings incidental to the great men of antiquity, before premised. An apology might be offered for this failing,—“not being conscious of any future state of existence,—their *present* being was all

that was estimated, and the *fierce* virtues which adorned it, were all that was prized;—as the ancients, previous to the time of *Socrates* and his scholar *Plato*, never had an idea of the immortality of the active principle in man; and then, by no means, was it general. But man's *natural ideas* informed him, that existence after death, was *desirable*; and they employed all their virtues during life to obtain a transient and uncertain existence after their disappearance here, in the memory of their friends:—he who had been a *prince* on earth, desired to *share* the *dominion* of heaven.

It appears MEMNON was the friend and ally of *Piramus*, the venerable *Phrygian*, and that he perished before the walls of Troy,—was there slain by *Achillies*, as we observe from the following lines of *Ovid*:—

Yet bright *Aurora*, partial as she was
To Troy, and all who lov'd the Trojan cause,
Nor Troy, nor Hecuba can now bemoan,
She weeps a sad misfortune more her own;
Her offspring MEMNON by *Achillies* slain,
She saw extended on the *Trojan* plain.

CROXALL's Translation.

Objects of *ÆGYPTIAN* veneration,—divided into such that were considered *sacred* to the Deities;—and such as were viewed as OBJECTS OF DIVINATION.

I am now come to the third and last principal division of *Ægyptian* mythology, which, as before suggested, will admit of *two* distinctions;—and first touching such objects as were sacred to the superior deities. This consisted of the various animated, organised, and inorganised productions of nature. Some few have been already mentioned,—what remains,—consist chiefly of the following:—the *lion*, *dog*, and *eagle*, were sacred to JUPITER, being typical of his power, providence, and imperial authority;—the *sparrow-hawk* is thought to have been sacred to this deity. The *scarabee*, a species of *Spanish-fly*, or *cantharadies*, also called “*the fly of the Lord*,”—was sacred to *Apollo* or the *Sun*. The *shrew-mouse*, and *ichnuman*, or *rat of Pharaoh*, were considered sacred to *Hercules*. The *buck-goat* was sacred to *Bacchus*,—who was chiefly worshipped in the canton of *Mendes*.—The *dog*, was *also* sacred to *Diana*,—as was the *stag*, the *owl*, and the *bubulus* or *little bull*;—this last animal, was considered sacred to her, in her *celestial* character, as the *horns* of this animal, were thought to resemble certain

phases of the *Moon*. There is also room to suppose that the *ram* was sacred to *Jupiter*, or most probably to *MARS* from the utility of the head of that animal, as an instrument of destruction. Bears, cats, ravens, and an almost infinite variety of other animals much too numerous to mention ; there is manifest reason to believe were held sacred to some deity or other in this respect ; as such, they come in under this division of my subject ;—we also perceive many revered here on account of their friendly or propitious aspect to man : or else beheld with abhorrence from their obnoxious nature to the species. The natives, like the *Kelmuc Tartars*, being stimulated by the opposite principles of *love* and *fear* ; like them they might venerate some which they expected to possess, the power to annoy, because they believed them devoted to the evil principle ; of these we may consider the *Hippopotamus*, to insure themselves from harm. There are reasons to believe, almost equal to *positive proof*, that there were no animals venerated by the *Ægyptians*, merely because they were *animals* ; however, among animals of this class, there was the sacred bull *Apis*, feigned to have been the son of *Jupiter* and *Niobe* ; also called *Seraphis* and *Osoris*.

There were certain *vegetables*, among which,

the *squill*, or *sea-onion*, appears entitled to an especial regard; now it is evident that this was prized, on account of its *medicinal virtue*: being found most serviceable in the cure of a certain disease purely incidental to the climate, of one district of the country, in the neighbourhood of the Lake SIBRON, called the *Elephantis*, occasioned by inhaling the pestiferous fumes of those noxious waters; the effect of which, was experienced by our celebrated English traveller, *Mr. Pococke*; it first disordring the stomach and intestines, next it produces a species of leprosy; and often causes the extremities to swell: which shews the violence of the effect of this deadly poison. Many other plants, herbs, and roots, were doubtless thus regarded, and purely on account of their sovereign virtues, in the remedy of various ailments of the human system.

The second division of this part of my subject now has place.—This consists of such objects as were held sacred to divination; to name them specifically, would occupy volumes; they include almost the whole productions of the country. However, some few shall be mentioned: the *occasion* which may be assigned for so excessive a number over other nations, may perhaps appear when we consider the natural state of this country, and reflect from the ab-

sence of rain, the *agriculturist* in particular, and after him the *nation*, were compelled to look to almost mere chance for subsistence and existence; the annual visitation of their floods, were not always certain in point of time or quantity. Upon these incidents the *Ægyptians*, as I have said, placed a chief dependence, because, before their crops were sown, they could tell from the height of their inundation, whether there would be plenty, or a scarcity.

In Divination, the sacred bull, *Apis*, was used; they commonly let it live till it was about twenty-five years old, when they considered it useless for this purpose, and then they drowned it. *Ægypt* had also sacred cows;—and the *bubulos* again appears as an object of this class:—eagles, vultures, cats, dogs, screech-owls, serpents of various descriptions, the ibis, or stork, the *tadrone*, *Orynnicus*, shrew-mouse, and weazel, also were divined by, as were the scarabee, monkey, raven, *cynociphal*i, or papions, the crocodile, and hippopotamus.

The hippopotamus was also held sacred on a more important ground than this, as it was the only object upon which they could *with confidence* rely as a *sure prognostic*, relative to what *certainly* concerned them *most*;—respecting the

rise of their river, as always previous to innundation, this beast appears upon its banks.

The *Ægyptians* also, like the *Jews*, drew prognostics from the cries of the children who danced and played round the stall of the bull, *Apis*. This was a custom analogous to that of the Israelites, which they called *בת קבול* *i. e.* *bat khol*, or *daughter of the voice*.

I believe, I have now enumerated the chief objects of actual *Ægyptian* worship, as of her reverence and superstitious respect, which last have been very improperly considered by *M. Rollin* and other historians, by *M. du Pau* and other philosophical writers, who have thought too lightly and superficially upon this matter, as objects of *actual* worship ! Now in my consideration of these subjects, as objects of *veneration, actual worship, or superstitious respect*, whether consisting of deified heroes, &c. considered in a religious point of view, or such objects as were *sacred to divination*,—(in which, by the bye, the *Ægyptians* was by no means singular; to convince ourselves of this, we need only to cast our eyes upon the practices of those nations viewed even by the most civilized moderns as the wisest of people. The *Greeks* and *Romans*; and they will be found to be no wise in-

ferior to the *Ægyptians* in this respect ;—indeed were we to view the most common of the *present existingsuperstitions of our own country*,* we should discover numerous traces of those of *Greece and Rome* among us ; these were benevolently brought hither by *Cæsar* as a liberal exchange for our liberties :—this confirms a former observation upon this subject they were received, and took deep root ; being at the present moment more implicitly believed than is the doctrine of *original sin*, or the *creed of St. Athanaseus*.

The flight of some birds, the noise of others, and the howling of dogs, are articles of steadfast faith. *These*, claim a very *high* descent, they came first from *Greece to Rome* ; from thence they were transplanted here, *where they flourish!*

The nailing of the *horse-shoe* beneath or above a door, which may be commonly seen even in *London* ;—is a practice introduced into this country by our *Norman* and *Saxon* conquerors ; this came originally from *Scandinavia*, with the belief of the terrible per-

* See Gay's Fable of "*the old woman and raven*." The howling of dogs, *ignus fætus*, &c. &c. *ad infinitum*.

sonages whom it concerns, it still flourishes in our common belief, and is luxurient upon our *penal code*,—as the *wisdom* of the *legislature* has not thought proper to rescind the *Statutes* concerning “witches and wizards, and those dealing in magical incantations;—or having any connections with unclean spirits, harbouring, countenancing, or nourishing them, &c.”

That this fact of mental imbecility in ours, the wisest of the wisest nations, in the instances I have adduced, and which the “*statutes at large*” will fully prove. Is it really a matter for wonder, when we contemplate the *known infirmity* of nature, in an uncultivated state?—Why then, in the name of common sense, should the poor *Ægyptian* suffer so *unmercifully* in our opinion?—

That accurate observer of human nature, Mr. *Dryden*, says something in the preface of his *Aurung Zebe*, very pertinently upon this topic; his sentiments only, I shall take the liberty to transcribe, as I have not the book before me:—

“There is a much closer connection between the mind and the body of man, than either our philosophers or school-divines, are wil-

ling to admit; we find him who proudly boasts of rationality, is so far subject to the influence of exterior causes, that a bad dream, or a cloudy day, has the power to change this wretched creature, man, and make him think *to-day*, what he thought not *yesterday*!”

I have now to add a hope,—that it may be found, I have endeavoured to develope the true *origin, motive, and end*, of many objects hitherto viewed as so far hidden in obscurity, that the research has been pronounced to be impracticable;—if I have at all succeeded, it is for you my Lords and Gentlemen, to judge;—if I have done so, and performed the promise so far, which I first set out with, by anticipating that I should; if this is accomplished in a natural manner, and consistent with rational principles. Should it be effected to your satisfaction, it will afford me infinite pleasure; for by so doing, I flatter myself I have lent a little aid towards removing some of those obstructions which impede the view of the liberal minded, and have cleared a portion of *Ægyptian* history of *false representation*. Of this I am conscious, that I have made an arrangement in the religious history of this country, which has not *before* been made; which will tend to remove many *erroneous* opinions of the *religious in-*

stitutions of Ægypt;—justified in some degree her ancient national impressions, by having shewn they were entitled to more respect than is generally now allowed them, and particularly by a species of men, whom I term *purblind bigots to systems*.

This dispatched, it now behoves me to say a word upon *priest-craft*, generally, and particularly as it will be found to be *illustrative* of my theory. Priests in every age of the world, in every nation, kindred, tongue, and people, have used every means; no matter whether just, or not to be justified, to obtain proselytes, or in other words, to bring the free-born liberty of the mind under their subjection. I need not adduce any instances to prove this *obvious* proposition, as every day's experience establishes the fact. This being adjusted, we cannot for a moment believe that *Ægypt* was any wise singular in this respect, for remember the motto of nature is *semper eadem*. Notwithstanding the tide of *popular* opinion may be against me, I know how *mine* may be supported, by historical testimonies; of these I am not wholly ignorant.—I also know that it is in the nature of *man to love power*, that this love constitutes a *chief* feature of his *mental character*; knowing this, can assertion, and the mere as-

assertion of *interested* individuals, subvert the universal principles of nature and of truth.—No.—I will believe her potent voice, if she had the whole congregated testimony of *every other power* against her. Being thus firmly defended, I again repeat my assertion, that *It is in the nature of man to love power*; this being the case, and there being no laws to prescribe any particular form of worship, but my father being young and sprightly might go and join the Bacchanalians in dancing round the goat at *Mendes*, whilst I went to join the pious and sober *Ætheopians* in assisting to carry *Jupiter's* shrine to *Heliotrapase*, it mattered not. Religion being left open, the priests of course were not backwards in endeavouring to obtain proselytes to each his deity, because the *number* of converts must consequently encrease his influence, this encreased his *POWER*, upon this *it* was dependant; and the more his divinity was honoured, the greater lustre was reflected upon himself.—There being, as I have said, no *monopoly* of his trade, the population of *Ægypt* must indeed have been extensive to have furnished even a very moderate share to each divinity.

Historians as well as priests, are men, being so, they are each liable to the infirmities of

humanity.—Historians are subject, as we have seen to have false representations made to them, and they, in their turn promulgate those falsehoods to the world.—Priests as I have said, being also human, are liable to the usual infirmities of nature, as pride, vain glory, ambition, &c.

Without digressing farther, I have seen our highest of priests, lay-lords, law-lords, all the diplomatic powers, the court, the city, and country, consisting of *all* the talent in the land, imposed upon, grossly imposed on ;—have beheld, our most learned in the law, as well as most greasy of citizens, freely part with the *fee simple* of their remaining common sense, and had their *funds of knowledge*, cozened from them, by the ingenious buffonery of an *American Alchymist*, who *performed* more than ever a mountibank chymist or alchymist, had had the audacity to *promise* before ;—for in the room of transmuting lead into gold, this man did actually change the properties of *old rusty iron*, which with *cankered brass*, he turned into *pure gold* !

I confess it is disagreeable to lacerate scarcely healed sores, or to shake the reduced fracture of bones, previous to a solid conjunction of the parts ;—but who can forget for a mo-

ment, the *immortal* name of *Perkins* ? — it will never be forgot !

The Right Honorable and Honorable the Society to whom this is addressed, with the Public, will, I trust, pardon this liberty on so grave a subject, but really we should have something to smile at, among the fogs, the rust, and dust of antiquity !—I am bold to avow that I should prefer a philosophical *axiom* when supported by *truth*, and bearing the legal impression of *nature*, to the whole congregated wisdom of the *ancient* and *modern* world to boot. Being conscious that her dictates are stamped with eternal TRUTH. And shall I not believe her, when she declares her *motto* ?—I will believe her ; the world may do as best suits their convenience.

However, previous to my committing myself to paper on the subject of this letter, I determined to obtain the best possible intelligence, my limited opportunities would permit, upon the subject ; and as it occurred whilst I was attending a lecture of Mr. Professor FLAXMAN'S on sculpture, last season, in his course at the R. A. the learned Professor, among other antiquities relative to his art, happened to touch upon this *identical subject* ;

conjecturing he might possess some information not generally known, I addressed a letter to the truly learned professor, although then an entire stranger; trusting to that urbanity which is generally found to accompany *profound* intelligence, for an answer, with the distinguishing civility of a gentleman: and it appeared that in these, my calculations, I was not deceived; as it has been the means of procuring me an introduction to a gentleman, in every sense of that term, from whom I promise myself the highest enjoyment—that of instruction.

I *briefly* proposed to the learned professor, the *three* following questions, with their subdivisions. 1st. The local situation of the statue, whether it lay contiguous to the sea?—If in his power to inform me, whether the breezes, found generally in warm climates, set in there at any,—or what particular period? 2ndly. Its height, dimensions, and the materials of which it was constructed?—and 3rdly. The *name* of the *artist* who produced it, and every other information he might think proper to afford me.

To which I received the following answer.

Buckingham-St. Fitzroy-Square,
5th of May, 1814.

SIR,

I am *concerned* that I cannot give you a more satisfactory account of the statue of MEMNON, for being a *sculptor* by profession, you will readily conceive my researches in antiquity, are chiefly directed and limited by the bounds of my own art. And therefore you will not wonder if I direct your attention only, to such information as you are already well acquainted with. *Diodorus Siculus* speaks of *three* Colossal statues of MEMRON or OSMANDIAS at *Thebes*, with his *mother* and *wife*. The two remaining statues are sitting upright, with their legs parallel, and their hands resting upon their knees.—(See *De Non's Ægypt.*) That of Memnon was most likely in the same position when perfect; concerning the fragments, *De Non* says, the ear is *three* feet long, from which, we may reckon the figure, if standing upright,—73 feet and an half high,—I have understood the statue was sonorus or vocal,—which was effected (most likely) by artificial tubes, or hollows in the stones directed towards particular prevalent winds at sunrise. A small statue or *Ægyptian* idol, lately in the Pope's Museum, had a tube continued entirely through the whole figure, probably for the purpose of delivering oracles. Similar

contrivances might have rendered *Memnon's* statue vocal.

As I can render no other particulars than these readily found in popular Classics, Travels, and Geographical works, I subscribe myself,

Sir,

Your most obedient, humble servant,

JOHN FLAXMAN."

To J. F. Williams, Esq.

I am sorry to *differ* from an opinion so respectable as that of the learned professor's, and from every others authority of the ancients and moderns, whom I have consulted upon this subject.

M. du Paw says, in vol. i. p. 194, of his "*Dissertations*" that "This *vocal* statue from "the testimony of *Pausanius*," (as he says) "must have been placed near the entrance of "the crypts," (it was so, I readily admit) "and "a branch of these excavations, *most probably*, "passed underneath its pedestal; then nothing "more was necessary to make MEMNON sound, "than to strike the rock with a piece of metal, (*e*) or to sound an instrument; and as "the noise did not proceed from the head, as "*Philostratus* pretends, [in his *Vita Apollion*,

“ b. 3.] but from the plinth, or throne, on
 “ which the figure was placed ; it is *very easy*
 “ to discover the artifice. When the subter-
 “ raneous passage could be no longer preserv-
 “ ed, the music ceased likewise.”

As this *subject* has not been perfectly com-
 prehended, or accurately described, in my hum-
 ble opinion, I shall, therefore, presently ven-
 ture to hazard an opinion, by way of *hypothesis*
 of my own—upon it.

The opinion, however, which approaches the
 nearest to my *hypothesis* is found in the above
 identical work, cited by *du Paw* of the learned
Abbè Gydoyn's translation of this very work.
 In which *Pausanius* asserts that from the sta-
 tute of MEMNON, *issued* sounds like the *break-*
ing of the strings of a musical instrument ; the
 original name of the instrument in Greek is,
 Χιθαρη Λιγαρυμ. The whole passage, I submit
 to better *Grecians* than myself, conceiving if
 the construction *will bear a change* of the verb
 breathing, for that of breaking : considering
 that as the *double consonant* θ in that language,
 may be either susceptible of a *k*, or the letters
th, in ours ; I conceive the former is the most
probable construction which should be put up-
 on it. The *mistake* might *probably* arise either

from *haste* in the translator, from an error in the transcriber, or a mistake in the printer, (it will be recollected that it has gone through *two* translations.) If *my idea* be adopted, I submit that there is a probability of the truth being *on my side*.—Why then the *impression* made upon the acute mind of *Pausanius*, exactly agrees with my own *conception* of the subject. Even an additional reason occurs, why the construction I have surmised, should be put upon the above passage ; and here *reason* appears to *support me also*,—that is, because the *breaking* of the strings of a musical instrument, does **NOT** *itself constitute music*, but it is only attended with a *sudden percussive sound*, a *violent noise*, analogous to the *report of a pistol* ; in addition, I should further observe, when once musical strings are broken, no *further music ensues* ;—as, to produce music, a *continuity of sounds of different cadence* is absolutely essential, and for some space of time.

I confess, the discovery of the sentiments of *Pausanius* to my mind were productive of very *great satisfaction*, because it afforded me ground, not of speculation, but of consolation, and probable **PROOF**, the proof of actual experience ;—as we perceive in him, the best of all possible authorities ;—he had personally witnessed the *Phenomena*, had perceived the wonderful ef-

fect of its uncommon harmony ; and I should suppose, had accurately described it. I therefore submit that *he* is almost the *only* authority who can be relied upon, with respect to this wonderful piece of antiquity.

It now alone remains for me to establish my last and chief *position* ; upon which I found my arguments ; namely, the knowledge of the *Ægyptians* in METALURGY.

Although I do not mean to embrace quite so extensive a circle as *Mons. Gouguet*, who admits in his "*Orig. les loix, &c.*" that mankind remained in a savage state during a frightful number of years ; his expression is, *Immanni annorum numero*. Because experience and the natural history of man, informs me that *man*, being supplied with certain materials as a *basis*, as well as with a ray of reason ; with wants to stimulate to exertion and enterprise, (wants incidental to his existence, or inherent in his nature,) he is left by his Divine Author to improve his knowledge ; to provide for his own wants, and the necessities of those connected with him, in the first instance ; his leisure may then (perhaps) permit him to pursue such studies which are most congenial to the bent of his own genius, or such that may be most conducive to the

satisfaction of his present necessities ; and *probability* favours the idea, that such will be the natural inclination of his mind to pursue such occupations, as are most generally seen in his local situation. Thus, then, we have seen the original *artizan* formed : his wants of the *first* necessity, taught him that some harder substance than wood was necessary for the cultivation of the soil ; he then had recourse to *métals* for this purpose, and for various other purposes of necessity, of which his wants had previously convinced him ; and particularly if he had left off his first avocations, *hunting* and *pasturage*. *Agriculture* was then his next employ, *of course* ; he erects himself a habitation in the course of all these experiments, be they ever so futile, he must have acquired *some* knowledge of the nature of metals, and such other materials, he had been using.

What has been said with reference to original society, and the progress of man in the acquisition of knowledge, may be applied to *man, generally* ; but so far as it respects the *Ægyptian*, I observe, that his soil is so very favourable to agricultural purposes, the land not requiring above one *ninth* part of the labour employed in Europe, for the same process. For here the *œconomy* of nature, in the employment of

time, will of course, in a very principal degree, account for the early proficiency of this *ab-original people*, in the arts for which they were so famous

Independent of these stupendous works which has been the admiration of every succeeding age,—the early *Ægyptian* was very expert in the cutting and polishing of *Emeralds*, and other precious stones, the native produce of his country.

It now remains to apply the general principles I have advanced, and the anterior conclusions deduced from them to my general purpose,—I believe I have said enough to convince prejudice that the *Ægyptian* must, of necessity, have acquired a *general* comprehensive *theoretical*, and even a *practical* knowledge of the nature of most metals;—if so, then surely *copper*, and after it, *brass wire*, might have been *known*, and, it is possible, those wires might by *accident*, have been extended upon some *sonorous* body,—and also by *accident*, or otherwise, equally productive of ingenuous devices; they might have been exposed to a current of air. If these inferences be granted, and I see no reason why they should not;—we perceive the *Ægyptian* had *accidentally* also invented

an instrument now known by the name of the harp of *Æolus*. This little instrument produced such a beautiful *diversity of sound of various cadence*, which, at one time, when the current was gentle, soothed his melancholy as it raised its brilliancy enamoured him;—as it encreased the music grew louder and louder till his soul, was lost in rapturous sublimity: then suddenly decreasing, his softest feelings were lost in profound enchantment, till scarcely heard; and then suddenly springing again into every variation of time and harmony!

Thus we perceive the principle of an instrument, which has been surmised, might have been produced by accident; or it might possibly have had its origin by the regular process of science; now known and recognized by name; and if,—as *I contend*, the principle had been previously of *Ægyptian* origin,—another *discovery* of it was made by *Father Kircher*, a *German Jesuit*, near 4000 years after its first introduction into *Ægypt*;—now known as the *ÆOLAN HARP*. I submit, nay, *contend*, that it was only the application of this invention in some advantageous part of the statue of *MEMNON*, (probably) by placing it between the arm and the thigh, which confinement would naturally encrease the operative effect of the cur-

rent of air, at the time the shelter afforded by the arm to the materials would protect the sonorous body and the strings themselves, from the injury of the very few acquerous particles which *even in this climate* may occasionally be floating in the atmospheric air, and which, would unquestionably produce *verdigrease*, the rust of copper. The diurnal breezes in this climate, about sun-rise, gave the statue an harmony which has ever since astonished the world!

Many of the arts of the *ancients* are unquestionably lost;—of this people in *particular*;—their preservation of *dead bodies* from corruption is now known very imperfectly;—their making complete ships for the navigation of the dangerous *Red Sea*, of *clay* or *baked earth*, beautifully ornamented and painted in their eternal mode of colouring, with numerous other arts, were all lost in *Muslemen* barbarity, and *Saraconic* ignorance. Apologizing for this intrusion, and the length of this communication, I entreat to assure your Lordships and Gentlemen, how much I am, &c.

J. F. L. WILLIAMS.

Devereaux-Court, Temple,

17th Nov. 1814.

NOTES.

(a) The moderns as well as the ancients, agree in one point, whose judgment modern travellers, in conjunction with ancient discoverers, have confirmed, when they say that *Ægypt* is, according to a sentiment of *Corneille de Bruin*, piously recorded in his travels; who thus expresses himself—“A man cannot help observing the admirable providence of God towards this country (speaking of *Ægypt*) who at *certain* periods sends such quantities of rain into *Æthiopia*, in order to water *Ægypt*, where a shower of rain seldom falls, and who by that means converts the dryest and most sandy soil to become one of the most fruitful countries in the universe.”

However, to account for so immense a body of waters falling down the Nile periodically, perhaps, in terms more generally recognized, by what is denominated *philosophical science*, it is necessary the chymical process of *solar influence* upon nature, operating on the nether atmosphere should be defined.

It is an established fact, verified by reiterated observation, that air, when abounding with *choloric*, is not so elastic as when it possesses only a moderate quantity; the excess of which, deprives it of that elastic strength communicated to it by the powers of an opposite temperament, as the lower atmospheric air is chiefly compounded by a combination and commixture of *oxygen*, and *hidrogen gass*, (two of the principal saline qualities in every production of nature,) together with moisture produced by occasional exalation; for *hydrogen* being a fluid, of much less specific gravity than those others, it is chiefly found to ascend to the *upper* atmosphere: now these aquatic particles congregating into large masses, attracted by that sympathetic principle which runs through nature, inclining all positive qualities, as well as those of a correspondent or analogous nature to commix; they readily form themselves into large volumes of water, and pour down in immense torrents. *This is submitted to be one cause of Equinoctial rains*, which in the language of most Indian nations are called the *Monsoons*, or the *rainy seasons*;—which commonly begin about twenty-one days before the sun enters *Libra*, from the south, and continues during the time the Equator is under his influence, which occupies about six weeks. Now, as the source of the Nile does not lie far from the Equinox, the rich refuse of all Southern *Æthiopia* becomes congregated with this celebrated river, and the immense quantities of rain near the Equator, from the cause before specified, furnishes a sufficient supply of water to produce the effect observable in *Ægypt*.

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It should be likewise noticed that there is a difference between the *ancients* themselves, and between them and the *moderns*, as to the period when the inundation happens, as well as to its height and magnitude, but these are not so very material: even if they should, it may, perhaps, be traced to certain natural causes, as well as to the interference of uncertain and accidental events; both, or either of them, may have tended to have produced the observable difference premised. However, on the whole, we may conclude, that the waters of the Nile generally appear to increase in the beginning of July, and continue increasing till beyond the middle of the succeeding month; and are near their highest in *Ægypt* about the latter end of July in each year.

(b) Notwithstanding whatever may have been urged of plagiarism either by moral writers; on the more cogent voice of laws; it is evident that modern *rogues* may plead, *precedent* from the ancients for numberless thefts; so the moderns may also plead in the extenuation of punishment, that their crimes are *not so enormous* in magnitude, or so *gigantic* in consequence, as many of the robberies of the ancients. For we perceive the *Greeks*, those refined geniuses, the paragons of every superior perfection, have been accused of *purloining* the very letters of their alphabet from the *PHœNICIANS*;—they were indebted to *Ægypt* for innumerable inventions and discoveries of utility;—their sacrilegious fingers did not even spare its very *gods*;—their *temples* proved *no* sanctuary to them; and they boldly stole the chief of their divinities.—Thence also many of their superstitions followed; without reducing the stock of the natives.

(d) The statue of *MEMNON* was broken below the shoulders by that wretched madman the *Persian* conqueror, *CAMBYSES*, when his gigantic power overcame this unfortunate country; and we are told it was in consequence of an inscription he found upon it, engraved by order of the too *sanguine* priesthood of the country, intimating that no power could destroy it. They, the priests, it is probable, were induced to have been thus bold, in consequence of the success of their then recent ingenuity.

(e) It is submitted that according to the laws of *ACOUSTICS*, this opinion of *Du Paw*, is not so easily admissible as he had fondly contemplated; for although *AIR* as well as *WATER*, are acknowledged to be proper *mediums* for the conveyance of *sound* to our organs, (and even some solid bodies are conductors of sound, as wood and metal) however, in this *science* it is advancing quite a *novel* doctrine, to presume that

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such *poreous* bodies as EARTH, loose stones, sand, &c. will answer the purpose of conducting mediums of any description of sound; as I take it, (submitting to correction from ingenuity and experience,) should sounds be attempted to be conveyed through any body having a variety of parts, as earth, &c. are known to have, where, of necessity, some *vacuum* must often occur, such vacuities would absorb too much of the *electric fluid*, the *immediately conducting medium*; whereby that continued chain of connection or conclusion so essential to the production of any thing like harmony, would be broken, or too much divided to bring any definite sound to our organs; much less that beautiful variety of tones, consisting of every tender vibration of half-notes, semi-tones, &c. with all their soft diversity, which constitute the harmonious powers of true melody; and that continuity of sounds, so essential to its productions. He might, I also submit, with an equal claim to veracity, have asserted that, if a conductor, charged with electric fluid, was to have been placed in any part of the British Islands, the effect of the electric shock would be sensibly felt by the inhabitants of New Zealand, in the southern pacific ocean, our antipodes!!!



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The Author being from town whilst the preceeding work was in the press, he humbly hopes an indulgent public will pardon all such errors as appear to be typographic.

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Amniphosis, Osmandias or Memnon at Heliopolis

London 1815

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